Orissa Past and Promise in an Indian State
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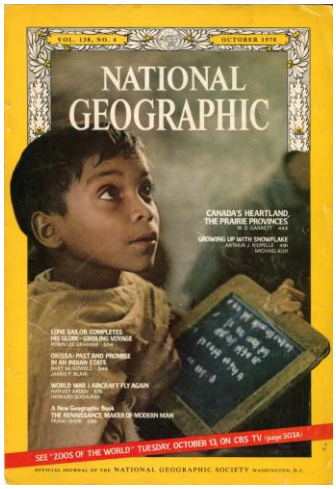
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NATIONAL GEOGRAPHIC
CANADA'S HEARTLAND, THE PRAIRIE PROVINCES
GROWING UP WITH SNOWFLAKE
LONE SAILOR COMPLETES HIS GLOBE-GIRDLING VOYAGE
ORISSA: PAST AND PROMISE IN AN INDIAN STATE
WORLD WAR I AIRCRAFT FLY AGAIN
A New Geographic Book: THE RENAISSANCE, MAKER OF MODERN MAN
SEE "ZOOS OF THE WORLD" TUESDAY, OCTOBER 13, ON CBS TV (page 503A)
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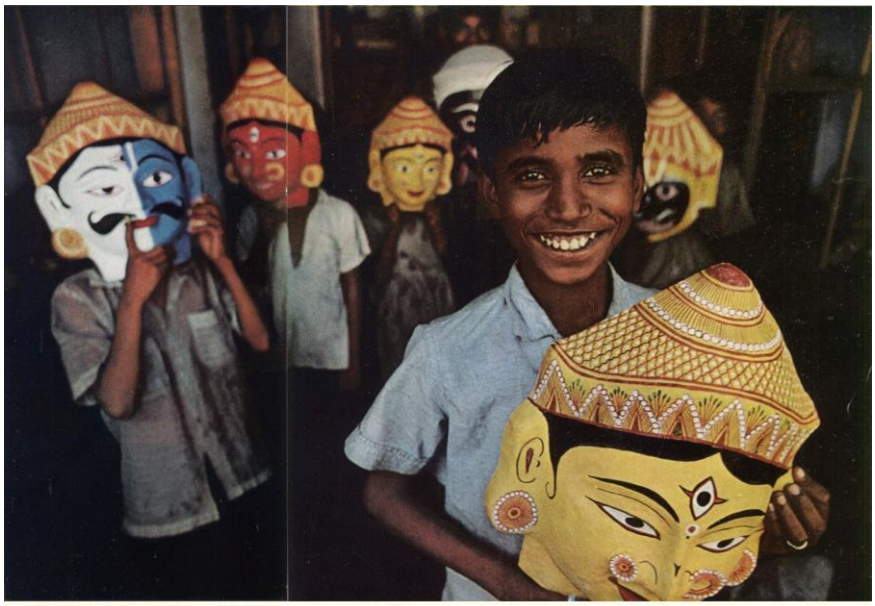
All along our 35-mile route from the capital, we passed scenes of superb tropical cultivation, the brilliant green of paddy, the glint of ponds, the luxuriant tangle of betel vines beneath languorous coconut palms. The whole flat countryside seemed blessed.

We passed an old man praying in his rice field. "A very religious region," said Gani (Indian guide). 'Many country people, when they approach this highway, fall down and kiss the pavement - simply because it leads to the Temple of Lord Jagannatha."



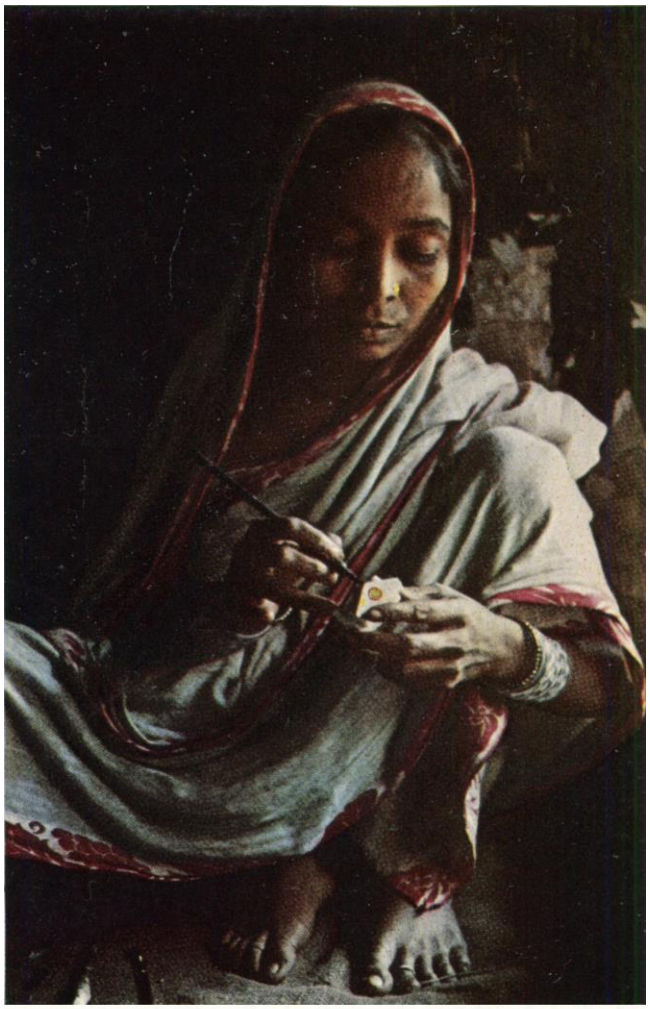
New faces recall an ancient tale: Freshly painted papier-mâché masks transform laughing boys into warriors, gods, heroes, and villains—characters from the Hindu epic *Ramayana*. Sold in a handicraft shop in Puri, the masks reappear in village operas, toy boxes, and tourists' collections.

Throughout the English-speaking world that famous temple in Puri is memorialized by the word that sprang from Jagannatha: "juggernaut." Dark stories used to surround the Jagannatha festival: That the inexorable image-laden cars moved ruthlessly through dense crowds, and that pious Hindus would fling themselves beneath the wheels to achieve a holy death.

"Accidents were blamed on religion," Gani said. "We've had no deaths at all during recent festivals."

Abruptly we entered Puri along a beachfront, turned through streets of medieval width and clutter, then emerged into the broad Bada Danda, the vast procession route, mall, and bazaar area in front of the Lion's Gate and the Sri Jagannatha Temple.

...we could not enter the temple. But I got a good view of it from a nearby monastery, the Emar Math.



Souvenir for a festival, a stylized carving of Lord Jagannath—an aspect of Vishnu —receives a painted face for his holiday (following pages). This woman is a Brahmin, the highest caste, which formalized the social structure and still produces its priests and scholars. When Jagannath's temple at Puri became a site of pilgrimage, Brahmins settled nearby to maintain the temple and feed the tens of thousands it attracts.

We were received by the 400-year-old monastery's distinguished abbot, or Mohant Maharaj, a massive man with shaven head and the painted perpendicular marks of Vishnu upon his brow. This teacher, or guru, wore gauzy white robes and spoke English of British excellence.

...we climbed to a fourth-floor terrace and looked over the temple walls to the complex of stairs and out-buildings within the sacred confines. Workmen bustled everywhere, whitewashing the conical 200-foot tower and clambering over bamboo scaffolds to raise a new addition.

Soon we were joined by Mr. P. Tripathy, the government-paid administrator of the temple. "Much to do," he said, as he benignly chewed his betel leaf. "Some 10,000 people work here. During festivals, we must feed masses of visitors."

Lord Jagannatha, an aspect of the god Vishnu, enjoys a rich mythology. By Hindu tradition, a carpenter once fashioned three images from a miraculous log: the Lord Jagannatha and his brother and sister. These are the three figures - regularly renewed by new logs during 10-to-20 year cycles - that are paraded on car platforms each summer.

"This is our year to renew the images," said Mr. Tripathy. "So we shall have more pilgrims than ever. We are also renovating the temple. The new building? Ah, an extension to our kitchen - the largest kitchen in Asia. We have 650 persons to prepare food."

The Jagannatha image is offered various snacks and meals each day, bathed, dressed - "some 25 separate operations," Mr. Tripathy observed. "And each operation is manned by 15 categories of priests - with distinct non-transferable duties. My work is to coordinate."

"If I am late with a meal, the deity is angry. If a nonbeliever enters the temple - or perhaps a dog - all the food is defiled. It must be buried and more food cooked - a delay of five hours. Only a month ago an Italian woman bribed a priest with 10 rupees to take her inside the temple. A sacrilege!"

Original Article written by Bart McDowell
Photographs by James P. Blair
Both National Geographic Staff
Indian guide - S.M. Gani

"Jai Jagannath—Victory to the Lord of the Universe." Voices of tens of thousands of surging pilgrims call upon the incarnation of Vishnu during the Car Festival at Puri. Each summer images of the benevolent god, his brother, and his sister ride among men on three cars—wheeled platforms pulled by worshipers. The name of the god entered the English language as "juggernaut"—an inexorable force crushing anything in its path—when accidents and suicides were exaggerated into the idea of mass death under the unrelenting wheels.

The words of His Divine Grace A.C. Bhaktivedanta Swami on Jagannatha Puri Temple's restrictions on non-Hindus and foreigners and the denial of entry to ISKCON devotees:

April 08, 1974
Dear Shyamsundar Brahmachari,

Please accept my greetings. I beg to acknowledge receipt of your letter of 3/4/74.

I have not visited Jagannatha Puri because my men are not allowed to see the deity. When you arrange that we can visit the temple with my disciples then I can come immediately. Now I am in India up until May 15 then I am going to Europe to visit in France, Switzerland, Italy, Germany etc., and then I will come back and remain until the end of August, and then go again to England, and the U.S. This is my program. I am still here until the 15th of May. I am going to Hyderabad on the 18th of April and then going to Tirupati. So from there I can go to Jagannatha Puri if arrangements can be made.

It is very regrettable that these European and American boys who are purely Vaisnava and who follow all principles are not allowed by the rascals to enter the temple. As stated in the Padma Purana: *arcye visnau siladhir gurusu naramatir vaisnave jati buddhir*.*

I do not know what makes the management take this attitude. If you can remove this restriction you will do a great service to the Gaudiya Vaisnava community. According to sastra anyone who wears tilaka and sikha and kunti over and above the Vaisnava dress or Vaisnava sannyasi must be accepted especially while chanting Hare Krishna mantra with bead bags. Kindly convince them and induce them to allow these Vaisnavas to enter Jagannatha Temple.

One friend in Orissa has offered to give us land in Bhuvaneśvara and I have a desire to construct a big Jagannatha temple there for our men if we are not allowed to enter Jagannatha temple in Puri. In Jagannatha temple people come from all the Indian states. Now when Jagannatha has expanded His jurisdiction over the whole world why the so called servants of Jagannatha should not allow them to see the Lord of the Universe? I don't know their philosophy.

We shall see that your copies of Back to Godhead are dispatched to you.
In conclusion, I shall come to Jagannatha Puri as you have kindly insisted, but only when they allow entry to all my disciples.

Your ever well-wisher,
A.C. Bhaktivedanta Swami

*One who considers the arca-murti, the worshipable Deity of Lord Vishnu, to be stone, the spiritual master to be an ordinary human being, and a Vaisnava to belong to a particular caste or creed is possessed of hellish intelligence.

In the Padma Purana it is said:

arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir
visnor va vaisnavanam kali-mala-mathane pada-tirthe 'mbu-buddhih
sri-visnor namni mantre sakala-kalusa-he sabde-samanya-buddhir
visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaisnava to belong to a particular caste or creed, and no one should consider caranamrita or Ganges water to be like ordinary water. Nor should anyone consider the Hare Krishna maha-mantra to be a material vibration. All these expansions of Krishna in the material world are simply demonstrations of the Lord's mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.
(*Sri Caitanya-caritamrita, Madhya-Lila, Volume 4, Chapter 17, Text 20, purport excerpt*)

mahambhodhes tire kanaka-rucire nila-sikhare
vasan prasadantah sahaja-balabhadrena balina
subhadra-madhya-sthah sakala-sura-sevavasara-do
jagannathah svami nayana-patha-gami bhavatu me

Residing on the shore of the great ocean, within a large palace situated upon the crest of the brilliant, golden Nilacala Hill, along with His powerful brother Bala-bhadra, and in the middle of Them His sister Subhadra, Lord Jagannatha bestows the opportunity for devotional service upon all godly souls. May that Jagannatha Svami be the object of my vision. (*Sri Jagannathastaka, Verse 3)*

NAMA OM VISHNU-PADAYA KRISHNA-PRESTHAYA BHU-TALE
SRIMATE BHAKTIVEDANTA-SVAMIN ITI NAMINE

NAMAS TE SARASVATE DEVE GAURA-VANI-PRACARINE
NIRVISESA-SUNYAVADI-PASCATYA-DESA-TARINE

(JAYA) SRI-KRISHNA-CAITANYA PRABHU NITYANANDA
SRI-ADVAITA GADADHARA SRIVASADI-GAURA-BHAKTA-VRINDA

HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE
HARE RAMA HARE RAMA RAMA RAMA HARE HARE